

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

Johnson-Taylor Co. will treat you to some fine goods. Call and see them.

Bro. P. A. Haman and son made us a pleasant visit yesterday.

Dr. W. W. Kersh, of Clinton, while in the city on business cheered us with his presence.

Mrs. W. C. Johnston, on West Capitol street, holds her own in splendid goods and reasonable prices.

A note from ex-Governor Eagle, of Arkansas, speaks of his recent illness. We rejoice, however, that he is recuperating.

Be sure to read the large advertisement of Jones Bros. & Co., which we start again this week. They have lots of goods and low prices.

Delegates and visitors to New Orleans will, of course, not fail to call on A. K. Seago & Co., brokers and grocers, at 521 Conti street.

If you want harness and saddles that will give the best of satisfaction, call on or write to the J. B. Walthall Saddlery, Co., Jackson, Miss.

Dr. E. L. Green, of Carpenter, in passing through Jackson, did not fail to leave money for THE BAPTIST. He is doing well in his profession. Eleven years ago it was our privilege to unite him and one of Yazoo county's noblest girls in matrimony.

Our young friend and brother, George W. Roberts, of Ebenezer, (73 years young) made us glad a few days since with his presence in our office. He is one of the Lord's faithful ones.

The article in this issue on "White Baptists Neglecting their Colored Brethren," is written by a colored man. Read it, and say what you think about it.

We acknowledge receipt of the Annual Catalogue for 1900-1901, of Denison University, located at Granville, Ohio. It contains nearly 300 pages, and is handsomely gotten up.

Brother and Sister O'Briant, of Florence, were welcome visitors to the office of THE BAPTIST. Also a young brother and sister from the same place whose name we failed to get. The young lady is the organist.

JACKSON, MISSISSIPPI, MAY 2, 1901.

VOL. III, NO. 25

*The Orphans' Call*, Evergreen, Ala., is the organ of the orphanage work in that State, and is a well gotten-up little four-page paper.

Mrs. F. R. Hardon, upstairs, at 720 Canal street, New Orleans, would be pleased to have the visiting ladies call and look at her thoroughly up-to date line of stylish millinery.

Among the hundreds of delegates and visitors who will attend the great Convention at New Orleans, there will be several who are contemplating buying a good organ or piano. We would say to all such, visit the mammoth music emporium of the Grunewalds, on Canal street.

W. R. Cooper, on his return from Providence, in Yazoo county, called and carried away from our office one of the best modern books, *Life and Letters of Dr. Broadus*. It sells for \$1.50, and a preacher could hardly afford to be without it for double the price.

The fab'e Philip Werlein, on Canal street, New Orleans, never seems better pleased than when his friends are bothering him to show them some of his fine goods in the line of pianos and organs. Delegates and visitors to the great Southern Baptist Convention should not fail to see his goods.

Dr. Lowrey, writing from Hattiesburg, says: "They have a magnificent house that cost them about \$14,000. We raised \$1,300 today, which leaves the debt where they can easily handle it. This is a great town and a great church. I am to be here for a few days in the meeting."

Prof. W. M. Sloane, of Princeton, has written an article on "Na oleon, the Boy," to appear in *The Youth's Companion* of October 11th. He paints a vivid picture of the early hardships and struggles of a boy of humble origin who became the greatest soldier and statesman of his time, and Emperor of the French.

President McK'ney and party stopped at Jackson fifteen minutes. The train carrying them was the finest ever seen in these parts. The entire population of the city and surrounding country turned out to see the Chief Executive of this, the greatest nation on earth. It was a great demonstration of the interest the people have, not in the man, but in the President of the Republic. Children who saw him will tell of it for generations yet to come. Long live the Republic.

Bro. W. F. Smith, of Wesson, spent a moment with us, leaving a subscription for THE BAPTIST. He never fails.

A. W. Noble, editor of *Jasper County Review*, Paulding, was a welcome visitor to our office Friday.

Ashville, North Carolina, is the place for the meeting of the Southern Baptist Convention in 1902.

Dr. Justin D. Fulton, under whose preaching more Catholics were converted than under that of any other man of his day, died last week at Dalton, Fla., where he was pastor of the Baptist church.

Don't forget to send your pastor to the Southern Baptist Convention. He will do better preaching when he returns if you do. But be sure and do it so as not to humiliate him. Just make up the money and turn it over to him two or three days in advance.

Many of our churches are now holding revival meetings, and we are pleased to note that there is a great demand for *pastors* by the pastor and churches in these meetings—it is a good indication.

We had a number of distinguished visitors last week, among them Dr. J. B. Searcy, Biloxi, Maj. M. F. Berry, Pachuta, Dr. W. T. Lowrey, Clinton, Bro. Maum, Longford, and the Dixie Quartette, of Clinton.

Stopping off an hour between trains last Saturday, afforded us an opportunity of meeting a few friends in McComb, among them, Dr. C. H. Oken, whom we have known for many years, and our young friend Prof. J. L. Logan, formerly a member of Mississippi College faculty, and now principal of McComb Female Institute. He has recently sustained a great loss in the death of his father.

On last Saturday afternoon we ran down to Oskyka, where we spent Lord's day with pastor Harrington and his good people. It was the occasion of the closing exercises of the Oskyka High School. We had the honor and great pleasure of preaching at 11 a. m., and again at 7 p. m., Bro. Harrington seems to have done a fine work during the session just closed. He is not pastor at Oskyka, but has all his time taken up. Bro. J. E. Thigpen preaches to the church once a month at night. They are building a new house of worship. We were well cared for in the home of Bro. Harrington.

## Men That Make Me Glad.

There are a great many men in the State who do that, but some of them more than others. These last are men utterly devoid of judgment and without a suspicion of prudence; they take no thought of peril, reck not of obstacles. They seem to have studied the hog and to have taken lessons from him. Pardon the illustration; it is the most apt that occurs to me and expresses my admiration of them. The trishman says he never yet met a man going his way. Did you ever meet a hog "going his way" up or down a lane, with eye straight and head set? If so, and you tried to turn him your way, you are a wiser man than you were before. I know what I am saying, because of personal experience. If you don't knock him down and keep him down, he is apt to go his way and leave to you the privilege of picking yourself up. He is wonderful in his ability to "bring things to pass." He looks right ahead and goes where he looks, and if you have what he hasn't, namely, prudence, you will give him the right of way. A quality like this dominates the men that make me glad. Look at

W. T. LOWREY.

He is President of Mississippi College and has set his head and heart on making some material progress in the matter of college facilities. He has to rent a house to live in and wants the denomination to own the house, so that he may pay his rent into the college treasury and increase the endowment by so much. Week after week he tells about it in THE BAPTIST and perhaps you are getting tired of it. Well, if you are, stop THE BAPTIST and save your feelings; you can't stop Lowrey. What are your feelings to him? He is going to build that house. Whether you are in it or not, he is going to be in it next fall, and if you come to Clinton to bring your boy there, he will entertain you just as if you had helped to build it. Then, perhaps, your denominational sentiment will prompt you to say "our President's house," before you think of it. Put dollar or two into it now, and don't run the risk of being mortified at saying just what you ought to say. If you could see Lowrey pushing and pulling and lifting and dragging, shouting all the time to keep his courage up, you'd know he's going to succeed, and you'd make it a dollar or two easier for him. Seriously, why should he do so much for denominational interests and you do nothing? Reader, send him something, if it is only two bits; you can spare that, can't you? It will help him just that much and gladden him even more than it helps.

JOHN L. JOHNSON.

Clinton, Miss., April 29, 1901.

## List of Delegates From Mississippi to Southern Baptist Convention.

## CLASS I.

- I. H. Anding, Summit.
- G. B. Butler, Natchez.
- T. J. Bailey, Jackson.
- N. W. B. Bicon, Oxford.
- D. W. Bosdell, Meridian.
- W. M. Burr, Greenville.
- A. A. Bruner, Pittsboro.
- Austin Crouch, Corinth.
- J. D. Cook, Meridian.
- W. S. Culpepper, Gloster.
- J. P. Culpepper, Gloster.
- R. A. Crouch, Cleveland.
- R. Drummond, Hebron.
- M. J. Derrick, Booneville.
- S. M. Ellis, Clinton.
- W. C. Ellis, Senatobia.
- J. T. Ellis, Goodman.
- A. J. Fawcett, Hazlehurst.
- W. E. Grace, Macor.
- W. I. Hargis, University.
- W. A. Hamlett, Grenada.
- S. L. Hearn, West Point.
- J. A. Hackett, Meridian.
- J. L. Johnson, Clinton.
- J. A. Lee, Wesson.

He is rightly called the "Apostle to the Delta," a country destined, I believe, to be the greatest and most populous, as now it is, perhaps, the richest on the American continent; a country sadly neglected by Baptists, until it was pre-occupied by everybody else and sowed down with all sorts of doctrines except Baptist doctrine. See how injudicious, how lacking in prudence, how devoid of courtesy, how reckless he is. He knows no better than to go to a place pre-empted and pre-occupied by Presbyterians, or Methodists, or Episcopalians, any or all, get him a hundred feet square of ground, and go to building a Baptist. He would not hesitate a moment to ask a pedo-Baptist to give him money to help build a Baptist church, nor to shake the faith of that same man in the validity of his own baptism. He has the hardness of heart, where that faith is sufficiently undermined, to take his friend down into the new-made baptistry and show him "the more perfect way." You just can't stop Cohron; he goes on like Tennyson's Brook. You had as well go to the right of way and save yourself trouble. The result is hard to foresee; after awhile Baptist churches are going to be as common all through the Delta.

Charles L. Lewis, Raymond.  
J. L. Low, Utica.  
J. N. McMillin, Hattiesburg.  
A. J. Miller, Columbus.  
W. A. McComb, Crystal Springs.  
B. L. Mitchell, Moss Point.  
B. F. Miller, Vaughan's.  
T. J. Moore, Lena.  
T. J. Miley, Mayton.  
F. L. Riley, Oxford.  
A. V. Rowe, Winona.  
J. S. Riser, Midway.  
H. F. Sproles, Vicksburg.  
J. T. Sargent, Ackerman.  
T. D. Tucker, Pickens.  
J. F. Tull, Lexington.  
John Thompson, Lorman.  
R. A. Venable, Meridian.  
E. L. Wesson, Sardis.  
S. A. Wilkinson, Tupelo.  
A. A. Lomax, Batesville.  
S. R. Young, Martin.  
W. F. Yarborough, Jackson.

## CLASS II.

As reported to me:  
C. C. Pugh, Vicksburg, Central Association.  
J. B. Searcy, Biloxi, Gulf Coast Association.  
J. H. Lane, East Fork, Mississippi Association.  
J. R. Summer, Aberdeen, Houston Association.  
G. W. Riley, Sarepta, Calhoun Association.  
H. A. DuBoise, Byhalia, Coldwater Association.  
R. J. Boone, Brookhaven, Fair River Association.  
J. C. Dove, Union Association.  
J. D. Fulton, Coopwood, Louisville Association.  
H. P. Hurt, Kosciusko, Kosciusko Association.  
E. D. Solomon, Clarksdale, Sunflower Association.

J. B. Polk, Pearl River, Shaw Association.  
Those in Class I who fail to attend will greatly oblige the Secretary by writing him. There are not enough places to go around to all the names sent me, and some of them may have to come off.

A. V. ROWE.

## Practical Tithing Suggestions.

Brethren H. F. Sproles and E. E. Smith have given us in THE BAPTIST some very excellent articles on tithing. They clearly establish that God has under every dispensation required of the human family the systematic setting apart of a portion of what they produce with which to especially honor him. One-tenth, as they abundantly prove by God's word, is the minimum of this requirement. No condition or circumstances ever exempt any one from the obligation to render unto the Lord one-tenth of his income. "The tithe is the Lord's" are the words of the Holy Writ, and all who keep it back are refusing to "Render unto God the things that are His." As God has never given any person but nine-tenths of his income, reserving the other tenth to Himself, Malachi's charge

consumed \$20; fruit or vegetables either sold or consumed \$20; total \$650.

Expenses: Wages and board for hired hand \$130; feed for two mules \$75; corn fed to hogs and chickens \$25; taxes \$10, damages to mules, farm implements, etc. \$40; fertilizers \$50; total \$330.

The income on this supposed farm would be \$650-\$330=\$320. These figures are not extravagant and represent only an ordinary farm. There are numbers of farmers that with their force produce double this amount. Yet the tenth of this would be \$32, and belongs to the Lord. Out of this a pastor could be paid \$20, and \$12 would be left for missions and other calls. Ten or fifteen farmers like this could support a pastor for half his time, and also do a good part for missions.

My purpose, however, is not to convince your readers that God has a money or property law, and that law is substantially what has been above stated, but to suggest some feasible plan that might lead more of us to practice this law.

One great difficulty with many in putting this law into practice is the want of business system in the avocation followed. They never know what their incomes are, and hence cannot accurately item them. Farming especially, is carried on with little or no business system. Not one farmer in fifty keeps books at all. Many other occupations are followed in the same loose manner. Let us stop just here and learn that this *looseness does not give us the right to mix up God's tenth in our lack of business system and use it as our own*.

We may bungle our business matters in such a way as to hide the Lord's tithe from our own eyes, but we cannot hide it from God's eye. He knows when and wherein we have robbed Him, and He will hold us to strict account for it.

In my judgment, the secret of our country churches being so far behind town churches in the grace of liberality, lies in the fact that the membership, being mostly farmers, have no business system, and therefore put no system into their benevolence. It is not that they are mean or stingy, but that Satan has taken advantage of their unsystematic methods of business and holds them back in the matter of giving.

Another reason why the tithing law is not practiced more generally, is that people haven't a clear conception of what is meant by one's income. If we must tithe our income, let us know what that means. I suppose that none would claim that income means the gross products of a business. Some claim that it is net profit after our support has been taken out. According to that, many of us would have no income at all. Income means what comes to us through our occupations or otherwise, less the actual expense of running the business, not counting as items of that expense of our own time, board or anything else we spend upon ourselves or any other object aside from what is applied to the running of that business or following that occupation.

With this definition of income before us, let us illustrate by supposing a case as follows: A farmer has working force in his own family equal to two hands and hires one wage hand. As a result of one year's farming he gathers: Cotton \$300; corn \$150; meat and lard \$60; molasses \$50; potatoes \$20; increase in cow stock \$30; chickens and eggs sold or

a great field of usefulness, etc.

As he was asking information of Dr. Barrett concerning the training of colored preachers in the Jackson College, it may be presumed that the neglect, etc., was on educational lines.

Yet I like your comment on their letters as well; it seems to be a little broader, when you said "there is no question but that we have too much neglected the Negro in our religious activities." Then after describing his susceptibility, you spoke the greatest truth when you said, "He greatly needs our help, and no effort would bring richer returns to both races." To this I say, amen!

You partly laid the blame at our door for the neglect of the white Baptists, when you expressed a hope that our colored brethren will more and more manifest their desire for instruction at the hands of the white people." Now, Bro. Bailey, I do accede to your position on this point. I feel that we are somewhat to blame, and have wondered why our leaders have been so slow in asking help of the white people of the South. But I have concluded that theirs is a sufferer that knoweth not his needs; and have seen sick people that wanted no medicine. You should not apply this to all of our people, for we have many who always have, and always will, appreciate anything you may do for our betterment, and I am always pained to see the reverse.

And now I come to you, in the interest of my people, asking help. I don't think that a better plan could be laid off than that which was suggested by Dr. Barrett—a man to give his whole time to the department laid off for the training of ministers, and then hold, in January and February, a minister's institute for all the pastors that would come. Lay off the work some way to reach our preachers, and I know no other way by which you will reach more of our people.

Let not our white Baptists, nor others withhold their aid on account of the seeming indifference or non-appreciation on the part of a large percentage of my people. No, but return to the commission which will not be changed: go ye, therefore, into ALL the world, and disciple ALL NATIONS. And again, even as my Father sent me, even so send I you. Are you in the place or do you represent Him, whom Is 65:1 spake of? Was Jonah invited to Nineveh? Had Christ or John the Baptist any formal invitation?

A. C. MORRIS.

Florence, Miss.

## Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. J. M. Sawell, Narby, Miss., wants to know what is the meaning of "This Generation," Matt. 24:34? The expression has its ordinary meaning, which is the people then living should pass away till the prophecy pertaining to the destruction of Jerusalem be fulfilled. It cannot have any other meaning than this.

"Ye Shall be Hated—For My Name's Sake."

On April 21, United States Minister Conger arrived at Ssu-fu-chieh, from China. The following is what he gave to the press:

How to Attract Young Men to Church.

Another class of articles has reference to the qualifications which the minister must have in order to attract a multitude to the church services. These range all the way from the last refinements of aesthetic culture, down or up to the ability to play a cornet a little, and a willingness to kneel down in the road and pray very loud like the Salvationists; and some urge a combination of both extremes. They only agree in one thing: the minister must draw the crowd.

Every one is more or less acquainted with the recent Baptist troubles in China, and how that, when they originated, there arose a terrible cry against the missionary. On his head rested all the blame, while he was almost submerged beneath a storm of criticism. The papers took up the cry and they who have never favored missions at best sought this condition of affairs as an excuse to justify their non-benevolent attitude. But the truth has at last come to light unsolicited, and from the highest source. This statement of Minister Conger disarms all criticism and puts to rout those who, for a time, sought to injure the cause of our Lord. No one, than the American Minister, was in a better position to know whether or not the American missionaries were guilty of such as were charged; and it is, therefore, very conclusive, when he said to his knowledge they were false.

Several lessons of great worth may be learned from this state of affairs: (1) Truth will eventually triumph. (2) The power of the press. If the press of America had defended Jesus as zealously as it fought His missionaries, that impetus Christianity would have received. (3) The rapidity with which evil report gains ground. For a while these soldiers of the Cross were the objects of bitterest assault, simply because some one gave forth an evil report. Time has proven their innocence. (4) Possibly the most important deduction is: The devil is ever on the alert to find some way in which to hinder the work of salvation, and many unwittingly lend a hand.

W. A. HAMLETT.  
Grenada.

Church Attendance an Incomplete Test.

BY REV. J. MERVYN HULL.

Judging from a large number of articles lately published, and from the intense interest shown in the discussion of the subject, the thing of supreme importance in religious work is the size of the congregations in attendance at the Sunday services. If the congregations are large, the church is a success; if the numbers are small, the church is a failure.

This is the image that everything turns upon, and the question asked about every candidate for the pastorate, the chief question is, Will he draw? Let me mention a few facts to show that I have not overstated this condition. The titles of many of the articles which I have referred to show plainly the attitude of the writers. They are similar to these:

The decline in Church Attendance.  
Dying at the Top.

Why Men Do Not Go to Church.  
Reasons Why People Do Not Go to Church.

How to Attract Young Men to Church.

righteousness exaggeration is dangerous; nothing is safe but the exact truth. The present conditions are founded on the judgment and wisdom of the church rather than upon any authority of its Founder. Changes that would amount to a complete revolution might take place in the methods of church services which now prevail, without conflicting in the least with any directions found in the New Testament. I will give a few of the particulars which prove this statement.

The New Testament has no directions whatever about the construction of a house of worship. This is in startling contrast with the Old Testament. In the mountain God gave Moses the most explicit directions in regard to the building of the tabernacle. "See that thou make all things according to the pattern showed to thee in the mount." This was well known to Jesus, but He does not leave a single word with His disciples about building any house of worship. It is all left to the wisdom and discretion of the church. Therefore it is not heresy to say that the house of God might be constructed for many other purposes besides being opened once a week for preaching services.

The New Testament has little to say about preaching the gospel only to such people as may be gathered by various attractions in permanent places of worship. The assembling of themselves together was a result rather than a cause in New Testament times.

The disciples went out and carried the gospel and made converts. These were drawn together by a mutual love and faith, and in time it would be a natural result that they should build a place for worship and other purposes. But it is contrary to New Testament history to suppose that the church is the place where the greatest number of unbelievers can be reached; but it may take another "scattering abroad" to teach us this. One of the evil results of the exaggerated emphasis of the preaching service is this: That the average church member thinks that when he has listened to a good sermon he has done his part toward propagating the gospel. This is not intended to belittle the preaching service, as it is called, in the least. For several centuries this form of church service has wrought nobly for the truth; but if in the progress of the church new forms of service shou'd meet new opportunities with greater power and success, it would not be at the expense of anything fundamental and sacred. There are signs of such changes now, and it might be well for even this generation to make some preparation for them.

One thing that can be done is to make the house of God more like "My Father's House." —Watchman.

The road to happiness and content in summer leads to Nature, for the closer we get to the bosom of Nature the closer we get to real happiness, where everything is God-made, where things are fresh and sweet and pure, and where we live and come in daily contact with things that appeal to our finest and truest and highest impulses.—Edward Bok, in the May Ladies' Home Journal.

I believe that the isolated and almost frenetic emphasis which is placed upon this one part of church work, is erroneous and harmful. It is important, but it is not the most important thing, and in all the work of

"The Need of More True Christians."

Can't you feel and see the great need of true and tried Christians today? So many are members of our churches who are not living up to their duty, as professed Christians. Yes, and I say more, too many of us are sitting still, doing nothing, sowing no seed at all, and I guess we will reap accordingly. If we do nothing, for our master, what is left for us, but a guilty conscience, and a dull monotonous good-for-nothing life?

Christian brethren and sisters, of our churches: It is time for us to arouse out of the deep sleep of idleness and set about our Father's work.

A great many are not only doing nothing for the Master, but are leading lives of unrighteousness. Put it off no longer, begin today to see about the example you are putting forth for some innocent youth to imitate. Are you with your eyes open, going headlong to hell, and not satisfied with going yourself, dragging a host of people down with you?

Do you use profanity and call yourself a Christian? and by your profane words before some small boy, you give him a start down and too, when one starts a ball rolling down hill, it is very hard to keep it from reaching the bottom, and leaping over the great precipice, before it can ever be checked on its mad race to death and ruin.

How many church members have their Christmas dram and egg-nog? and the Xmas jug, the prominent feature of your celebrating the day, your Savior came into this world, and giving it—fire from hell—to our darlings, precious innocent little boys, who are ready and anxious to be lead, and are lead either right or wrong. You, my brother, who must have a drink for every little ill, and for a brace in the cold, you are laying a snare to entangle the feet of the youth, who is looking for a guide. He thinks you a pretty good fellow, you take your drinks, he will take his. Soon he is in bad company, (for drink keeps bad company,) next his companions lead him to this or to that, which is all degradation and ruin.

We look not enough to little sins  
Our downfall, always from them begins.  
The tempter is ever laying his snares  
And war on good resolves he declares.

So many resolves we all make,  
And the wicked spirit comes to break,  
Break our vows, and the bitter gall  
He rejoices, if we perish one and all.

Blessed, glorious, precious Lord,  
Give us hearts to search thy word,  
Give us strength, from day to day,  
And teach us how and for what to pray.

MIDDLE C,  
Midway, Mi.-s., April 21st, 901.

Delegates to the Southern Baptist Convention.

Will those brethren who propose to attend the Southern Baptist Convention, please send me their names, so that the list of delegates may be made out of those who will attend. I shall be glad to have a list of Associational delegates also, that their names may not appear on both lists. Please help me in this matter, brethren, and if after sending your name you find that you can not go, PLEASE INFORM ME.

A. V. ROWE.  
Winona, Miss.

on him an humble, thankful prayer to God, the God who has saved us. We should ask for a heart to praise our God. Oh, to feel and to lift up our hearts and say from the heart, *my Lord and my God*. How sad for us to go on and sin against such a great Savior, who has done so much for us. We are ungrateful at best, but praise God's holy name, for arousing us out of our lethargy, causing us to see our great peril and provide for us such an escape and gives us in exchange for a stormy, tempestuous life, one of peace, love, life and liberty.

Christian brethren and sisters, of our churches: It is time for us to arouse out of the deep sleep of idleness and set about our Father's work. A great many are not only doing nothing for the Master, but are leading lives of unrighteousness. Put it off no longer, begin today to see about the example you are putting forth for some innocent youth to imitate. Are you with your eyes open, going headlong to hell, and not satisfied with going yourself, dragging a host of people down with you?

O, Father in heaven above,

I pray thee, the cause remove,  
This besetting desire to sin,  
And a new life for thee begin.

When I think of Gethsemane, of the great suffering of my Savior and know and feel that my sins crucified him, and drove those cruel nails and caused his sufferings. And, think of his loving spirit as he says "Father, forgive them, for they know not what they are doing." He forgave me of my sins, paid the debt I owed by dying the death for me, and saves, Jesus saves to life everlasting. The main thing is to make us know we are sinners, and make us feel the need of a Savior, and have us know how much, how tenderly he loves us, even great sinners, he knows it all and gave his life for just such great sinners. He is our own individual Savior. The sweet precious thought "Jesus saves even me," my whole being trembles in terror at the thought of how we, who profess to be Christians, can go on in sin and lead our children and friends on down to a devil's hell, when it is in our grasp, our power to lift up fallen ones and lead them to the precious light of truth. By living such a life that others can't help, but feel the divine power, and influence, which illuminates the path of every Christian.

How many church members have their Christmas dram and egg-nog? and the Xmas jug, the prominent feature of your celebrating the day, your Savior came into this world, and giving it—fire from hell—to our darlings, precious innocent little boys, who are ready and anxious to be lead, and are lead either right or wrong. You, my brother, who must have a drink for every little ill, and for a brace in the cold, you are laying a snare to entangle the feet of the youth, who is looking for a guide. He thinks you a pretty good fellow, you take your drinks, he will take his. Soon he is in bad company, (for drink keeps bad company,) next his companions lead him to this or to that, which is all degradation and ruin.

Just here you are responsible for his ruin. You could, at the beginning, have lead him to a righteous, Christ-like life, by abstaining from the evil yourself. It matters not how humble your lot, how far gone in sin you are, your influence is felt and its contagion catches these dear little boys and girls who are hunting some example to imitate.

Let us quit our complaining at the church, and our pastors. They, (you must remember) are not angels yet, but are men. Weak and sinful men. You can't find perfection, but you can live a better life, and be of more service to your God, your pastor, your church, and last, but not least, your homes.

God bless our homes. If you can't pay your pastor as much as a more wealthy man, give what you can, and remember the widow's mite. You can set an example worthy of imitation, and live near your God, and too, you can pray for your pastor, for your church, for your neighbor, for your children, your neighbor's children, for the prayers of the righteous availeth much. We should love our God with all our souls, mind and might. And how many of us take this time to bestow

Anner, Miss.

Fifth Sunday mass-meeting of H. Holochitto Association will be held with Harmony Church, Hancock County. Now, I take this method of announcing to the churches of this association, also making a special request that every church, if possible be represented. Doubtless there will be some of the gravest questions come up that has ever been before this body of Christians. It will also do away with so much debate and unbrotherly principles that exist among us as a body. Brethren, let us come in the meekness of the Spirit, earnestly contending for the faith once delivered to the saints. Peter has told us that perilous times will come, if our body is not paralyzed, I do not know what the world means. Will not some of the brethren who are better able to defend the doctrine we so dearly love meet with us from other associations?

Only five miles from Picayune. If you will let me know I will make arrangements for conveyance.

Newton Brelan,  
Mod. of Hol. Ass'n.

A Good Meeting.

We have just closed a meeting of eleven days in Calvary church. Bro. P. L. Lipsey, of Clinton, did the preaching, to the profit and delight of all who heard him. His sermons were all simple, earnest, strong and full of the meat of the gospel, and have left an impression that will bear fruit in days to come. There are nine for baptism. Our people are much encouraged.

C. C. PUGH.

Vicksburg, April 27.

Hattiesburg.

Yesterday was a fine day with us. R. W. T. Lowrey preached to an immense audience, and the sermon was followed by a collection amounting to \$1,300. The sermon was strictly Baptist, and much enjoyed by the great congregation. Bro. Lowrey is here with us still, preaching twice a day. We are hoping for good results.

Fraternally,  
J. N. McMANIN.

First Baptist Church.

Poplar Springs.

Saturday and Sunday, 27th and 28th, were fine days with us at Cherry Creek. Received one for baptism, sister J. L. Spencer. She comes to us from the Presbyterians. Collected \$28.85 for Home Missions. This will be increased to more than \$30. The church also handed their pastor \$5 to pay on his railroad fare to Convention.

Fraternally yours,  
T. A. J. BEASLEY.

Up to Glaston.

I spent the fourth Lord's Day with the saints at Glaston. Held three services—11 o'clock, 4 p. m., and at night. Received \$50 for my church building at Tangipahoa.

Elder J. P. Culpepper is still doing good work, and is in the hearts of his people.

Elder W. S. Culpepper dismissed his people at night, and came and worshiped with us at the First church. He reports progress in his field and is highly esteemed by his flock.

J. H. LANE.

## THE BAPTIST.

### Humanity of Christ and Suffering Divinity.

The two propositions under discussion are: 1. Christ inherited from his mother a depraved and fallen nature, and as such, was predisposed to evil.

2. The Divine nature, in the person of Christ, suffered.

These propositions brethren Lawrence and Gregory affirm; I deny.

As to the moral purity of the human nature of our Savior, I maintain that the angel's announcement to Mary ought to be conclusive. He declared that which was to be born should be called holy. If Jesus inherited a depraved nature, this declaration is very difficult to understand. Again, had the son of God assumed fallen human nature, he could not have been a perfect being.

The pasover lamb was a type of Christ, and concerning this sacrifice the Lord said: "Your lamb shall be without blemish." The strict requirements of the Levitical priesthood concerning perfection, cleanliness, their garments, etc., all pointed to the absolute holiness of the great Antitype, Jesus Christ; and yet we are told that he assumed a nature that had upon it the marks and consequences of sin. If this be the case, the purity of the types is meaningless, for purity cannot be typical of depravity.

Bro. Lawrence quotes Romans 8:3, "God is not in his own Son is the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh." — R. V. Very well, but Bro. L. should remember that to be in the likeness of a thing is not to be the thing itself. Paul says Christ came in the likeness of sinful flesh, and Bro. Lawrence says he came in sinful flesh. Which one are we to believe?

Furthermore, if Christ took our depraved, fallen nature, then God in condemning sin in the flesh, condemned his own Son. Bro. L. was unfortunate in quoting Romans 8:3.

The fine hair-splitting distinction which Bro. Lawrence makes between nature and personality will not hold good. He claims that Christ inherited a fallen, sinful nature, yet in his personality he was without sin. If personality is not based on nature, and derived from nature, then from what does personality come? This is a distinction without a difference. On this point Bro. Gregory also says: "Now, since Christ assumed fallen human nature, it does not follow that sin entered his life."

Strange reasoning, this. Fallen human nature and sin go together, and are inseparable. Apart from sin there is no such thing as fallen human nature. It follows, therefore, if Christ took this nature, that he came in sin. Bro. Lawrence, in speaking of this fallen nature, remarks: "He dragged this inherited nature about with him until he had made it perfect through self-sacrifice." How does this compare with 2 Cor. 5:21? "Him who knew no sin he made to be sin on our behalf." Here Paul and Bro. L. conflict again. One says, "Him who knew no sin;" the other, "He dragged this inherited sinful nature about with him."

Bro. Gregory attempts to explain away my reference to Hebrews 10:5, "A body didst thou prepare for me," but his interpretation

### The Proposed Orphanage Building.

Doubtless many who have contributed to the fund for a brick building at the Or-

April 2,

1901

## THE BAPTIST.

### Truth-Seeking.

phanage would like to know what progress is being made. About two months ago the Executive Committee of the board of trustees advertised for plans which resulted in the selection of the plan of A. J. Bryan & Co., of this city. The plan is so arranged that the larger part of the building can be finished before the rest begun. The committee requested that bidders for the contract would make two bids—one on the building completed, the other on the larger section only. The best bid received, all things considered, was by the Council Lumber Co., of this city. This firm proposes to complete the building for \$9,200, or to finish the first section for \$6,850. On last Saturday, April 27th, the contract was accordingly let to them to complete the first section on the condition that they would go on and complete the entire building according to their bid for the whole, even after undertaking it for only the first section, if the committee so desired. The contract was let in this way because only about half of the \$10,000 asked for by Bro. Jennings is in sight. As the first section is but little more than half of the entire building it is evident that it would be the part of economy to complete the building at once. It will not be done however unless the Baptists of Mississippi come up with the remaining \$5,000 and thus instruct the Committee to go forward. It could be easily raised by the first of December next. Shall we not provide this beautiful and commodious home for the homeless children within our borders? Is it not in the hearts of some of the Lord's stewards with money to spare to come up to the help of this work? The building committee desire to serve the interests of Zion and honor God in the work entrusted to them. If the Baptists of the State, by the next Convention meeting at McComb City would indicate that it is their purpose during the next fall to give as much to this object as they did last fall, the building will be completed by October 1st.

W. F. YARBOROUGH.

### Divine Healing.

In THE BAPTIST of April, 4, I see a question asked by one Rev. R. C. Unwry, on Divine Healing. He wants the New Testament teaching on the subject; but the Query Editor proceeds to give his opinion, without quoting the book in one single instance. This is a little strange, when we know there is a plain passage of Scripture on the subject.

Mark 16, says: Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned: And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. They, in every instance, referring to them that believe. Now, if there is no time or place limit to the 15 and 16 verses of Mark 16, (for the Editor preaches under it) where does he get time or place limit in the 17 and 18 verses. This is quite plain Scripture for the Editor to array himself against. Will he explain?

W. M. GADD.

Avanelle, Miss.

a house founded on a rock. A man who refuses to examine his creed lest he should lose his hold of it, is far from the calm and settled conviction of the early Christians, whose faith quenched the fires of martyrdom and turned the edge of the sword. Such an one's religion is like the Don's helmet, it only remains intact because its owner is too prudent to try its strength.

The more intense is the desire to see facts as they are, unblinded by personal prepossessions, and freed from the haze of prejudice thrown around us by the habit of concurring in the opinions of others, the more easily will the inquirer ask—not, what is the pleasantest, the most comforting thing for me to believe? —not, what creed will give the sharpest spur to my sluggish conscience and quicken into fullest life my gentler susceptibilities? —not, what will most gratify my imagination and my aesthetic aspirations? —but simply, what is true? Are these things so or otherwise?

There needs no proof that men have other interests to satisfy than those of reason. But because of this fact they should not neglect the intellectual nature. "We ought" says Aristotle "to make every effort to live in the exercise of the highest of our faculties, for though it be a small part of us, yet in power and worth it far surpasses all the rest." Truth is one aspect of the ideal. It is the ideal that gives worth to life. But truth is for us the good only in so far as we are intelligent, thinking beings. We can be satisfied with an indolent dependence upon authority, we can shut our eyes to evidence and choose to believe what we want to believe, only on pain of dulling and deadening the very faculty which enables us to contemplate an ideal at all, for neither conscience nor imagination live independently of reason. He who pursues the ideal with cool impartiality and searching thoroughness shall be rewarded at last by finding truth. He who finds truth has found the pearl of great price. Jesus says, "I am the way, the truth, the life." Let us search for Him.

J. B. LAWRENCE.

Greenwood, Miss.

### Reply to Bro. Sample.

The key-word in Bro. Sample's article is "Depravity; the key-phrase "depraved human nature." I know from the way he uses the word he means by depravity a settled state of sin, consequently he attributes the same meaning to the word in the articles which I have written upon the "Human Nature of Christ."

I wish to set him right with respect to my use of the terms "Depravity" and "Nature."

Nature is that which determines the quality, characteristics, or constitution received or derived from birth or origin. It is the mode or condition of being which determines the kind and attributes of the person. It is the mould in which the person is cast and is synonymous with flesh as used in the Scriptures. Thus we see that it is separate and distinct from person.

Depravity with respect to nature is nothing more than a condition. It has no real existence. It has only potential existence, that

is the possibility of being real just as soon as personality is cast into human nature and becomes a human person.

Christ did not take a human person, consequently depravity in the actual sense in which Bro. Sample uses the term could not be applied to him. It could be applied to him only as it is applied to nature—conditionally. But the Logos did not fulfil the conditions necessary to make depravity actual, therefore, Christ is "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26.)

These distinctions and definitions, I am sure, will set Bro. Sample right as to my use of the terms "depravity" and "nature." But I shall not use the word "depravity" any more in discussing the "Human nature of Christ." Some people can get but one meaning to a word, and when they get that, no amount of defining and discriminating does them any good. I call Bro. Schilling's attention to these definitions also, lest he make a like blunder as to my meaning.

As Bro. Sample did not use the words "depravity" and "nature" in the above defined sense, then his arguments are not pertinent to my position with respect to the Human Nature of Christ.

J. B. LAWRENCE.

Greenwood, Miss.

### Delta Workers' Conference.

J. R. G. HEWLETT, CORRESPONDENT.

The church at Belen, on Sunday, April 12th, observed the Lord's Supper, received into its fellowship two valuable members, one by letter and one by baptism, and gave a contribution of \$40.00 to Home Missions.

This is the largest contribution ever given by the Belen Church to Mission work.

We are truly glad to note the increase, which is a good sign of growth in Spiritual life.

The contribution for Home Missions from the Cleveland Church during the month of April was \$47.50.

The work under the direction of our Home Mission Board is one of vast importance.

As we organize and strengthen churches in our home field, we furnish a greater base of supply for the Foreign Mission work and at the same time preserve pure the gospel of the Son of God among the rising generations around us.

Cleveland, Miss.

A fairy has no such joy-provoking power as a compliment from a daughter to her mother. A girl doesn't know what it can do until she tries it.—*My Ladies' Home Journal.*

Never give up to children if they are in the wrong; do not rob them of a memory that their mother and father are always true to their principles.—*My Ladies' Home Journal.*

The good comrade has something to contribute to the common fund, some fun, some fancy, some bit of song, and thus the days go on in brightness from morning till night, and nobody minds though the road be rough.—*My Ladies' Home Journal.*

# THE BAPTIST.

5000 Per Annum in Advance.

Published Every Thursday,

Mississippi Baptist Publishing Co.

AT  
JACKSON - MISS.

T. J. BAPTIST, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as  
mail matter of the second class.

Obituary notices, whether direct or in the form  
of resolutions, of the words, and marriage notices  
of twenty-five words, inserted free; all over these  
amounts will cost one cent per word, which must  
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A limited number of reliable advertisements will  
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All communications on business, and remittances  
should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on  
one side of the paper only.

No communication will be printed unless it is  
accompanied by the name of the author.

It is requested that all remittances be made by  
money order or registered letter. Do not send check  
on local bank.

In requesting change of post office, do not fail  
to name office from which and to which the  
change is to be made.

## Our Offers.

THE BAPTIST one year and an elegant

Teachers' Bible of superior binding, printed in  
beautiful type, flexible backs and self preserving, to new subscribers  
only

\$ 3.30

Same Bible, to anybody prepaid, for  
only

2.30

THE BAPTIST and Baptist Annuals, for.

2.25

THE BAPTIST and Home and Farm,  
for

2.25

THE BAPTIST and Orphanage Gem,  
for

2.00

Church Roll and Record

2.00

Church Roll and Record, smaller size.

1.50

Baptist Orphanages in the South, by

Dr. Z. T. Leavell, in pamphlet form,  
each, sets; twenty-five copies

1.00

## A Grave Charge.

A Mississippi pastor writes a letter to the  
editor of the *Texas Baptist Standard*, who lets  
Dr. Gambrell see it and make an extract from  
it for a communication that appeared in last  
week's paper.

We have no idea in the world as to who  
this pastor is, but it is very certain that  
things have gone wrong and not at all to his  
liking. He tells the editor of the *Standard*  
what a good daddy he is getting out, but,  
being too poor and busy to take it, he only  
sees his neighbors occasionally; that a country  
preacher in Mississippi has a hard time—  
his churches not supporting him and he  
having to supplement his salary by working  
in his field and shop; that the rich town pas-  
tors never go out to the country to help their  
brethren in meetings; that the State Board  
will not come to their relief, and that he can  
hardly husband his wrath over the situation,  
at times.

## "Nothing But the Gospel."

During a recent revival meeting, where one  
pastor was helping another in his mee<sup>ing</sup>,

## THE BAPTIST.

May 2,  
and where the Spirit was present in power,  
and great crowds were gathering day after  
day, and giving most profound attention to  
the preaching of the word; when souls were  
being quickened, sinners saved and back-  
sliders reclaimed and returning to their first  
love, a young lady remarked, in the afterglow  
of one of the meetings, that it was very  
strange to see a church running a meeting  
WITH NOTHING BUT THE GOSPEL as an attraction.

She said she liked the idea; and if there is  
anybody who does not, let such an one stand  
up.

Sometimes, with nothing but the gospel,  
seems to be a very slow way of bringing  
things to pass; and in our impatience the  
devil persuades us to resort to many questionable  
expedients—that is his business, if he  
can't prevent the meeting altogether, to have it as far removed from gospel order as possible.

In the meeting referred to there was splendid  
congregational singing, much fervent  
praying, both in public and private, and our  
honest, earnest effort to preach the simple  
facts of the gospel plainly; and for ten days  
and more the people thronged the place of  
meeting to hear the word—the same people to  
hear the same preacher.

We hear much now-a-days about vacan-  
pews, and how to fill them; to do which many  
expedients are resorted to, only to be given  
up in a short time as a failure. We know  
from experience that it is hard to do, but if all  
of us would hold tenaciously to the gospel,  
and make it attractive by our prayers, our  
songs, and our heart-searching sermons, for-  
ever having done with trying to be smart in  
our songs, prayers, and sermons, the problem  
of the night service, or the morning either,  
would be solved.

Let all our churches demand nothing but the  
gospel; let all our preachers know nothing  
but the gospel to give forth even if something  
else should be demanded, and we will have  
heard the last of empty pews; nor does it take  
some great one to know just what nothing but  
the gospel is; any man called of God to preach  
it, knows what it is, or can easily find out by  
going to Him for it.

It is all a farce to talk about expedients to  
get people out to church; and then surprise  
them by preaching the gospel to them.

We must be honest at least; announce  
preaching services, and then see to it that the  
service is good, good in the opening song,  
good in the opening prayer, good in the  
Scripture reading, and good in the sermon,  
and then God will take care of the results—  
He has done so and will always continue to do  
so.

It is eminently wise and proper for us to  
look, work for, and expect results to follow  
our labors, but God gives or withholds them  
according to His own pleasure, giving them  
to-morrow, if not to day.

Though our lots are not the best, they all  
might have been worse; and the thing to do is  
to trust God and our brethren, and go on with  
the work.

1901

## THE BAPTIST.

### BOOKS.

The Revised Edition of *The Cyclopaedia of  
Practical Quotations* has reached the reviewer's  
desk. Its author is J. K. Hoyt, who has cer-  
tainly spared no pains to make the work meet  
all the expectations its suggestive title would  
create in any mind. It is a large volume of  
nearly 1,200 pages, very substantially bound  
in old gold duck. It is published by the  
well-known firm of the Funk & Wagstaff's  
Company of New York, and is in keeping  
with their general up-to-date way of making  
books. It is filled with quotations from the  
English, Latin and foreign languages. Special  
attention has been given by the author to  
names, dates and nationalities of quoted au-  
thors.

If the work possessed no literary or me-  
chanical excellence, the title itself affixed to  
a book in this age of pessimistic trend, is  
worth buying. The book strongly empha-  
sizes the fact that there is much of good in  
the worst races or individuals. The effect of  
a close reading of the book will be to magnify  
excellences and to minimize infirmities. The  
tendency of it, therefore, is to make life more  
desirable and helpful. If the censorious ele-  
ment could be eliminated from human prac-  
tice, and the trusting, charitable one be made  
pre-eminent, the net gain to humanity would  
be immense.

The book is copiously indexed. In the  
beginning of the book is the topical index,  
with cross references; then the body of the  
work, followed by names, nationalities etc., of  
quoted authors. The book contains a very  
full Concordance to English quotations, and  
a separate one for foreign quotations.

Another important feature is that of mottoes  
from the Latin and French.

Taken as a whole it is a very valuable ad-  
dition to any library.

*The Harmony of the last Week; or when  
was Christ Crucified*, is the title of a 40 page  
pamphlet by E. C. Callaway, with an introduc-  
tion by Rev. L. G. Broughton of Atlanta.

The author essays to give the "Scripture proof  
that Christ was crucified on Wednesday and  
arose at the end of three days and nights." It  
is a complete re-arrangement of the 16th  
week in the life of our Lord. Mr. Cal-  
away is a teacher in the Sunday school of  
the Baptist Tabernacle, Atlanta, Ga. The  
book opens up new lines of thought, and is  
very suggestive. Write to the author, At-  
lanta, Ga., for it.

*The Bright Side of Humanity*. This book  
is written by Edward L. Pell, D. D., in a  
very lucid and easy style, and published by

Wm. L. Poteat,

12mo, 103 pages. Price, cloth, 50  
cents; paper, 25 cents. American Baptist  
Publication Society, 1420 Chestnut Street.  
Philadelphia.

This really excellent book consists of an  
introduction and three lectures, known as the  
Gay lectures of 1900. They are: 1. The  
Biological Revolution; 2. The New Appeal;  
and 3. The Unknown Tongue. These were  
given in Norton Hall, Louisville, Ky.,  
March 20, 22, and 23, 1900. The Gay Lec-  
ture ship provides for a series of lectures each  
year to the theological students at the Semi-  
nary. These lectures are always good, but  
especially so this time.

## Stevens Creek.

We sent in our collection for Home and  
Foreign Missions, which amounted to eighty  
dollars. Very good, considering that Mt.  
Creek has already paid her apportionment.  
Now we are to make a strong pull for our  
State Missions.

We are to paint the pastor's home, very  
soon, and will furnish our church this year.

Our Sunday school is good. Church ser-  
vices well attended. Some additions, with  
more to follow soon.

Above all, Dr. Aills, our Senior Deacon  
moved last night to send the pastor to the S.  
B. C., for which I am very grateful to the  
church. May God be praised.

Yours truly,

A. L. O'BRIANT,  
April 29, 1901.

## Starkville.

Our meeting has just closed. I baptized  
five last night. Bro. W. P. Price, of Jack-  
son, was with us. He preached every night  
and day for nearly two weeks, except two  
nights, when we were prevented by rain.  
Our people, as well as the people of town,  
enjoyed his preaching very much. The  
church was greatly revived. We have been  
moving along very well at Starkville all the  
year.

M. K. THORNTON.  
Starkville, April 29.

THE STORE THAT SAVES YOU MONEY ON EVERYTHING YOU BUY.

**JONES BROS. & CO'S**  
MAMMOTH RETAIL STORES, JACKSON, MISS.

No Other Store Can Supply Your Wants as Economically as This Store.

## Silks.

Specials in Silks for 175 yards Black Peau  
De Soie actual dollar quality, at 84 cents  
a yard.

88 yards of very handsome Black Peau De  
Soie, regular \$1.50 quality, at \$1.19 a yd.

76 yards of full yard wide Black Taffeta, the  
very finest quality and actually 36 inches  
wide; this identical silk is selling in New  
York at \$1.75; our price is only \$1.35 a  
yard.

140 yard very heavy Black Taffeta, regular  
dollar quality; at 75 cents a yard.

## Millinery.

Our Millinery bears fashion's stamp  
of approval, it's the finest and most  
reasonable ever shown in Jackson.  
If you want a real stylish HAT,  
visit the Millinery section of our  
store.

## White Goods.

Our stock of White Goods is certainly the  
most attractive every shown in Jackson.

## French Lawns.

A very sheer and exceptionally fine import-  
ed fabric 48 to 50 in. wide, many prefer them  
to organdy, the prices are 40, 50, 75 and 95c.  
a yd. In the 50c quality we have these col-  
o's: Black, Ecru, Maize, Red, Blue, Pink  
and Green.

## French Organies.

We have the imported Organies, full 70 in.  
wide at 30, 50, 69, 75 and 90 cents a yard.

## The Home.

Premature Burials.  
AN IMPORTANT LAW FOR MASSACHUSETTS.

After the Battle.  
Night spreads her mantle o'er the field of war.  
Where lies the warrior in his last sleep?  
And overhead each pale and flickering star.  
Like a death taper, points his slumber deep.  
Where, tell me now, is all the pompous show?  
War's tinsel'd glory that vain mortals love?  
See yonder mangled corpse with gory brow,  
And eyes wide-starting to the heavens above!  
Vainly his dog shall watch for his return;  
His children weep for their long-absent sire;  
His wife in grief the midnight tapers burn,  
Till hope within her bleeding breast expire.  
Reason, aghast, dies with the horrid scene.  
And love doth sadly drag her head and weep.  
While Hate stalks o'er the earth with saughty mein,  
And like a fiend glows o'er each mangled heap.

## The Well-Dressed Girl.

HINTS FOR HER GUIDANCE WHEN CHOOSING HER SUMMER ATTIRE.

White holds first rank this summer, as it did last, for children, young girls and young women, and for older ones also when combined with black.

White lawn graduation gowns this year are trimmed with dainty hemstitched or lace-trimmed ruffles upon the skirts, the waist being tucked and defined with embroidered or lace insertion set in.

White and colored wash silk shirt-waists made like ordinary cotton ones will be much worn this season.

Wide sashes of soft ribbon used as belts ending with long ends coming to the edges of the skirts, are to be used with summer gowns.

Collars are made from two to three inches deep and over foundations that may be bought in all sizes. As a rule the collar is made of the dress material and trimmed as the waist is.

Many of the parasols this season are of striped silk in white colors, and many others are of plain black and the dark shades. The sticks are long, and as a rule less ornate than they were a year ago.—May Ladies' Home Journal.

## AN IMPORTANT LAW FOR MASSACHUSETTS.

On the testimony of eminent physicians and many others both in Europe and this country, nothing can be more certain than large numbers (and perhaps multitudes) of persons have been buried alive and that many, after having been pronounced dead, have shown signs of life in time to save themselves from such burial, and have declared that while unable to move they were fully conscious of what was said and done about them. My own father barely escaped such burial, being declared by his physician dead.

I have many times called attention to this subject in *Our Dumb Animals* and elsewhere—and have, in behalf of our *American Humane Education Society*, petitioned the Legislatures of each of our United States, and written the President of every Senate and Speaker of every House of Representatives, urging more stringent laws on the subject.

I am now glad to see that a bill is before the Massachusetts Legislature which describing various tests of death, declares that in cases of supposed deaths these tests shall be made by two competent physicians at the expense of the cities or towns, and that in every city and town shall be provided rooms and suitable apparatus for carrying out these tests.

This is all good so far as it goes. But it is vouched for by many eminent physicians in Europe and this country (including our own) that in ordinary cases there is no absolute certainty of death until the beginning of decay.

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## A CHANCE OF A LIFETIME.

## GULFPORT, MISS.

THE RISING MART. OF COMMERCE AND THE GREAT RAIL ROAD TERMINUS OF THE SOUTHERN STATES.

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Get in while property values are still low and grow up with her. You have a chance to purchase lots 50x190 feet each, for \$50, \$75 and \$100, on easy terms, adjoining the present townsite. The owners, J. A. Dolan, vice-President of the Bank of Clarksdale; E. P. Peacock, Cashier of same Bank; W. D. Barry and others associated with them will spare no expense to make it the most beautiful residence section of Gulfport; and all those who are fortunate enough to purchase in the first installment of lots will most certainly reap large returns.

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## THE STANDARD LAND CO.,

GULFPORT, MISS.

PHIL. A. DOLAN, SEC'Y AND MGR.

sured that my own body and theirs shall be thus carefully cared for after supposed death, and also agree to pay another hundred dollars or more in case that after being carried to the mortuary consciousness shall return, and I think there are thousands of people in Boston alone who would be glad to do the same. I am quite sure that if any responsible Life Insurance Company or Crematory Company or corporation organized for the purpose will undertake to thus insure against premature burial or cremation, it will not only do a great work for humanity, but be largely rewarded by a great financial success.

Now, what is the remedy? I answer—I have seen in Europe "mortuary" buildings to which the bodies of the supposed dead are taken and carefully cared for under the best medical inspection until death is absolutely certain. Now (in my own case), if such a building could be established in Boston, I should be glad to pay a hundred dollars for myself and each of my near friends to be in-

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotel.

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ALABAMA & VICKSBURG R. R. CO., UNITED CONFEDERATE REUNION, MEMPHIS, TENN., MAY 28th, 30th.

Tickets on sale May 25th, 26th, 27th with final limit June 4th, at rate of \$4.20 for the round trip via Vicksburg and V. & M. V. Ry. An extension until June 19th can be given on these tickets by depositing same and 50 cents with Joint Agent at Memphis.

For further particulars, call on or write:

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ELEGANT PULLMAN SLEEPING CARS—Of the latest pattern, on all through trains.

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Traffic Manager, Washington, D. C.  
W. A. TURK,  
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Gold, Silver, Nickel and Metal Plating. At the round table, taking  
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Mugs, Plates, Watches, Jewelry,  
Tableware, Bicycles, all metal goods. We  
do plating, manufacture entire, all  
kinds. Guaranteed. Only outfit complete,  
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formulas free. Write today. Pamphlet, samples, etc. FREE.  
P. GRAY & CO., Plating Works, CINCINNATI, O.

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BIG WAGES—Our Famous

SALESMEN ARE STILL IN DEMAND.

EVERYBODY IS LOOKING FOR A BIG WAGE.

WE ARE LOOKING FOR A BIG WAGE.

## Our Sunday Schools.

Some Good Advice to the Rising Generation.

By F. R. CARLSSON.

The writer is back again in the land of his birth, at the home of his young manhood. The place where, thirty-two years ago, having returned from the war a disabled soldier, he laid siege to the heart of a good woman, who for this long period of time has been the companion of his joys and sorrows, and the kind and loving mother of seven children, two of whom came forth like beautiful flowers and soon passed away in infancy to the vast beyond, to join the great throng who rest in the regions of the "blessed" in that far-away clime, from whence no traveller returns, and whose dear little forms now lie peacefully in the Terry Cemetery, to await the trump of God that shall sound the note of the resurrection morn, they shall come forth to the resurrection of life. They died in purity, and were not subjected to the tedious toils of life, where temptations, snares and delusions deceive the unsuspecting, and cast many lives as human wrecks upon the great ocean of life.

Soon the writer will pass over the river and his little body be laid by their side. How different has been life to him. First came infancy with its weakness, then his boyhood days, heedless and unconcerned, thinking only of present happiness, impatient of parental restraint, full of joyous life, and hoping for the future day, when he should step upon the stage of mature manhood, the architect of his own fortunes, untrammeled from any source whatever! But thanks to a good, wise and pious widowed mother, who had to struggle hard to keep the raving wolf of hunger from the door, and educate, train and develop mentally, morally and physically, her children, and who did not hesitate to gide with a firm hand the impatient boy utilize the means of self improvement.

FISCHER  
EMERSON PIANOS

The two best known for durability in the South.

**H. GRUNEWALDS** are the agents,  
NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

and let him know there were laws in her household as firm and unyielding as those of God's laws, and that every transgression in her home should receive due attention; who didn't hesitate to administer appropriate doses of hickory oil when the diagnosis of the particular case seemed to demand such a remedy, and not like the mistaken Eli, of Bible history, admonish when he should have been spanked. Some good Presbyterian authority has said that the best thing for a wayward boy is a Shorter Catechism and a good switch. The writer can testify to the virtues of these two essential instruments of family government, in shaping life and forming character, and regrets to see in many Southern families the rod has been abandoned and no catechism either is taught children to let them know the right from the wrong, and they roam around like a herd of Mustang ponies, unchecked unrestrained, idle, ignorant and disobedient, and so go out into the world. Having disregarded the laws of father and mother, they will not obey the laws of the State, and they become corrupters of society. Soon the high sheriff or constable lay their iron hands upon them and they become State criminals.

"An ounce of prevention is worth a pound of cure." We need every boy born in the State. Our State needs his busy, industrial life to push forward the different enterprises, in the great march of progress in the world's onward movement to a career of glory and renown, and we should see to it that our children are trained mentally, morally and physically, and prepared to act their part. Rome, Greece, Babylon, Syria and other mighty nations, passed away because they failed to train their children perfectly along these lines and the pen of the historian is already nibbed that shall write America's fate, if we fail as they did, to properly train our offspring.

We have a great country and the future is full of honor and success to the boy and girl who will utilize the means of self improvement.

Honor and fame from no conditions rise,  
Act well your part; there all the honor lies."

## SALVATION MELODIES.

The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

Kiger Music Co.,  
WACO, TEX.

## How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,  
Wholesale Druggists, Toledo, O.  
WALDING KINNAN & MARVIN,  
Wholesale Druggists, Toledo, O.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best. □

## Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., 1901, at 10 a.m.

The annual sermon will be preached by Rev. E. V. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

W. J. NORTHERN,  
President.  
LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

WOMAN'S MISSIONARY UNION.  
[Auxiliary to S. B. C.]

The annual meeting of this Society will be held in the Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a.m.

ANNIE W. ARMSTRONG,  
Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION,  
SOUTH.

The annual meeting will be held in the house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 a.m.

L. O. DAWSON,  
President.

RAILROAD RATES.

The Southern Passenger Association (comprising the following roads: Ala. Great Southern R. R.; Ala. & Vicksburg R. R.; Illinois Central R. R.; K. C. M. & B. R. R.; Louisville & Nashville R. R.; Mobile & Ohio R. R.; New Orleans & N. E. R. R.; Southern Railway and Yazoo & Miss. Valley R. R.), announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction; to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing ticket with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

O. F. GREGORY,  
Secretary in Charge of Transportation.

## How's This!

James Boswell, M. P. Lowrey, Bruton and Geo. Gambrell, and was both Lois and Eunice to J. B. and J. H. Gambrell, now of Texas.

Her aged husband, George Wages, is tottering on towards four-score and ten years, with exceedingly great and precious promises of eternal life which never grows old.

"We weep as one by one we lay  
Our brethren with the garnered host,  
But greatly the ages say  
'No saintly life was ever lost.'"

L. R. BURRESS, Pastor.  
Oak Lawn, April 24, 1901.

## Deaths.

## Mrs. Eliza Saxon.

Mrs. Eliza Saxon died February 17, 1901, at the age of seventy-five years and six months. She was born in Perry County, North Carolina, and came to Mississippi in early life, where, in 1840 she was married to Mr. M. D. Saxon. In 1867 she was left a widow with thirteen children to care for, which she did well, being an energetic Christian, her life was such as to constrain her children, all of whom lived to be grown and professed Christians but one.

She was a member of the Methodist church for sixty years. Six of her children were Methodist and six Baptist. Her children loved and honored her, and while they weep for her, it is not as those who have no hope. Many friends mourn with the bereaved. Our loss is her gain. May God comfort the bereaved.

S. R. YOUNG.

## Mrs. Lou Ida Goza.

At the residence of the bride's mother, near Lena, Miss., Mr. W. H. Bell and Miss Anna Davis were united in marriage on the afternoon of April 24, 1901, Rev. T. J. Moore officiating.

The groom is a young merchant and farmer of Hinds County, well connected, well qualified for life's work, and of bright promise. Miss Anna happily possesses all the combination of the gifts and acquirements that go to make the perfect woman and promising wife. They are both active Baptists, and the writer bespeaks for them both a useful and happy journey through life.

T. J. M.

Lena, Miss.

Huckale-Christopher.

Married Feb. 12, 1901, Mr. Luther B. Huckale to Miss Minnie Christopher, all of Lee County, Miss.

L. R. BURRESS, Pastor.

Milam-M. Gee.

Married April 14, 1901, Mr. T. L. Milam and Miss Nannie McGee, all of Lee County, Miss.

L. R. BURRESS, Pastor.

Lewellen-Hunt.

Married March 22, 1901, Fountain E. Lewellen, M. D., of Carroll, Lee County, Miss., to Miss Maud Hunt, of Houlika, Chickasaw County, Miss.

May their cup purest of pleasure

Be ever full as now it seems,

And mingled with no sorrow;

May the future's dark veiled measure

Hold naught for them but sweetest

dreams,

Which never knows the morrow.

L. R. BURRESS, Pastor.

J. L. ALDRED

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used

for the diseases you recommend it for,

and I have used many kinds for wo-

man's troubles.

Mrs. S. A. GRESHAM,

Salem, N. C.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness,

Sore Throat, Bronchitis, Hemorrhage

and all throat and lung diseases. Ele-

gant, reliable.

25c at druggists. Prepared only by

Dr. H. Mozley, Atlanta, Ga.

Reliable and wide

awake Agents who

are successful canvassers for books or

Religious Papers. An opportunity to

make from \$25 to \$50 per week.

Address P. O. Box L. B. 433, Chicago,

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For further particulars, call on, or

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22 miles shortest, Jackson, Miss., to

Hot Springs, Ark., via Monroe, La.

One way rate, \$12.55; return rate

good 3 months \$22.05.

Young People's Societies and

churches are urged to take notice

and send representatives.

W. W. GAINES,

Secretary.

## THE BAPTIST.

## Two hundred bushels of po-

tatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.

We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

GERMAN KALI WORKS,  
93 Nassau St.,  
New York.

Would you like to get aid of that chronic rheumatism or offensive catarrh forever? Then take a bottle Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B. B. B.) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "all run down" tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.

WANTED—A teacher of eleven years' experience in high school work, a graduate, desires to locate in a good community to establish a first class preparatory school, including book-keeping and teacher's course. Address, T. BAPTIST Office.

MILLINERY  
DRESS-MAKING.

Our Millinery and Novelties were carefully selected from the leading make.

Our Dress-making Department is thoroughly equipped for doing the most difficult work.

Prompt attention to mail orders. Satisfaction guaranteed.

Mrs. W. C. Johnston,  
WEST CAPITOL ST.

The Baptist Young People's Union, an auxiliary to the Southern Baptist Convention, will meet at New Orleans, Thursday, May 9th, at 10 o'clock a.m. Full program will be announced later.

Any Young People's Society, of whatever name, in a Baptist church, is entitled to one delegate to every twenty-five members or major fraction thereof, and church with no such society, to one delegate to every fifty members or major fraction thereof.

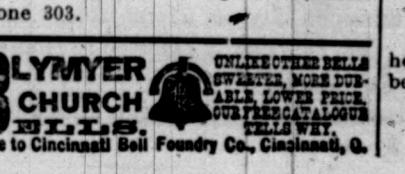
Young People's Societies and churches are urged to take notice and send representatives.

W. W. GAINES,

Secretary.

Fancy Barred  
Plymouth Rocks  
Exclusively  
Full size and Hens scoring 91 to 93, headed by cockerel scoring 93 1/2. No better stock anywhere. Eggs \$2.00 per setting.

A. J. Alexander,  
Canton, Miss.



CLYMYER  
CHURCH  
HOTEL  
WILKETTE BELLS  
SWEEPER, MOP DUE  
CUTTER, LOWER PRICE  
CATALOGUE  
WELLS WET.

Wile to Cincinnati Bell Foundry Co., Cincinnati, O.

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# PIANO HOUSE

IN THE SOUTH.

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—AND MENTION—

“THE BAPTIST.”

PHILIP WERLEN, LTD.

New Orleans.  
Also Organs, Sheet Music and  
Instruments.

## Woman's Work.

Quarterly Report of Central Committee.

### AKERDEN ASSOCIATION.

Pontotoc Church: Home missions, \$17.25; Foreign missions, \$5.60; Orphanage, \$4.00.

### BOGUE CHITTO ASSOCIATION.

M. Comb City: Foreign missions, \$3.40; Sustentation, \$3.00; Ministerial education, \$3.00; Mississippi College, \$3.00.

### CARNEY ASSOCIATION.

Natchez: Home missions, \$5.00; Foreign missions, \$5.00.

### CENTRAL ASSOCIATION.

Learned Church: Foreign missions, \$2.60; Home uses, \$8.50.

Clinton Church: Home missions, \$4.70; Foreign missions, \$10.40.

Beniah Church: Home missions, \$4.00; Foreign missions, \$3.00; Home uses, \$2.70.

Raymond Church: Home missions, \$4.75; Foreign missions, \$10.25; Church Building Fund, \$2.50; Orphanage, \$6.50.

Canton Church: Home missions, \$5.00; State missions, \$1.00; Foreign missions, \$10.00; Home uses, \$98.65; Church Building Fund, \$10.00; Ministerial education, \$18.00.

Yazoo City: State missions, \$2.50; Home uses, \$8.00; Church Building Fund, \$7.30.

### CHICKASAHAY ASSOCIATION.

Waynesboro Church: Home missions, \$6.22; Foreign missions, \$8.00; Home uses, \$1.50.

Shubuta Church: State missions, \$1.00; Foreign missions, \$3.00; Church Building Fund, \$2.00.

Y. L. M. S. 1st Church, Meridian: Home missions, \$10.85; State missions, \$3.85; Foreign missions, \$16.85; Home uses, \$2.25; 15th Ave. Church, Meridian: Home missions, \$7.10; Foreign missions, \$4.75; Home uses, \$4.60.

L. M. S. 1st Church, Meridian: Home missions, \$14.47; State missions, \$9.85; Foreign missions, \$15.10.

### COLDWATER ASSOCIATION.

Slayden's Crossing: Foreign missions, \$2.00.

Betheny Church: Foreign missions, \$3.20.

### COLUMBUS ASSOCIATION.

Starkville Church: Foreign missions, \$2.00.

Pleasant Hill Church: Home uses, \$9.35; Orphanage, \$2.00.

Sharon Church: Home missions, \$3.50.

### STRONG RIVER ASSOCIATION.

Steen's Creek church: Home missions, \$2.90.

Columbus Church: Home missions, \$2.00.

### COPIAH ASSOCIATION.

Spring Hill Church: Home missions, \$1.25; Foreign missions, \$3.55; Ministerial education, \$7.20.

Wesson Church: Foreign missions, \$3.55; Home uses, \$5.00; Orphanage, \$6.20.

Hopewell Church: Home uses, \$30.80; Church Building Fund, \$1.25; Ministerial education, \$3.00.

Hazlehurst Church: Home missions, \$17.30; Foreign missions, \$10.80; Home uses, \$28.40; Church Building Fund, \$5.00; Orphanage, \$41.25; Mississippi College, \$10.00.

### SUNFLOWER ASSOCIATION.

Shelby church: Home missions, \$1.60; Foreign missions, \$1.00; Home uses, \$7.10.

### WEST JUDSON ASSOCIATION.

Tupelo church: Home missions, \$3.75; Home uses, \$11.13.

### YALOBUSHASSOCIATION.

Coffeeville church: Home uses, \$11.83.

### FAIR RIVER ASSOCIATION.

Brockhaven: Church Building Fund, \$4.90.

### GULF COAST ASSOCIATION.

Moss Point Church: Home mission, \$2.00; Home uses, \$20.00; Sustentation \$2.60.

Durant church: Foreign missions, \$4.00.

Winona church: Home missions, \$3.25; Foreign missions, \$4.60; Home uses, \$18.13.

Lexington church: Home missions, \$10.36; Foreign missions, \$6.00; Home uses, 75 cents.

### YAZOO ASSOCIATION.

O. J. W. Bozeman Society Home missions, \$1.10; Theological Seminary, 5.00.

### KOSCIUSKO ASSOCIATION.

Kosciusko church: Foreign missions, \$10.00; Home uses, 5.00.

Vicksburg church: Foreign missions, \$6.00; Orphanage, 2.65.

Sallis church: Foreign missions, \$3.00.

Samaria church: Foreign missions, \$2.00; Home uses, 3.10.

### LEBANON ASSOCIATION.

Hattiesburg church: Foreign missions, \$25.00.

Ellisville church: Foreign missions, \$34.25.

### MISSISSIPPI ASSOCIATION.

Galilee First church: Foreign missions, \$25.00; Church building fund, 5.00; Orphanage, 9.91; Mississippi College, 5.80.

For all purposes \$1,138.29

Boxes 97.00

### TOTAL FOR ALL PURPOSES.

Home missions, \$170.20; State missions, 27.92; Foreign missions, 301.25; Home uses, 371.16; Orphanages, 80.41; Church Building Fund, 103.65; Theological Seminary, 5.00; Sustentation, 7.00; Ministerial Education, 51.70; Mississippi College, 20.00.

Grand total \$1,235.29

MRS. W. R. Woods,  
Secretary.

### Report of the Band Work, or Sunbeam S cities.

The following reports have been sent to me up to quarter ending April 1st:

Subbeams, Blue Mountain—Foreign missions, \$3.40; Home missions, 3.00; Orphanage, 2.00.

Pelahatchie church: Home uses, \$12.30.

### SUNBEAMS, BROOKSVILL.

Sustentation, 5.00. Total, 5.00.

Subbeams, Clinton—Home missions, 2.53; Ministerial Education, 90 cents; Sustentation, 60 cents; Home Uses, 13.15; S. S. Board, 2.40; Orphanage, 11.50. Total, 8.40.

Subbeams, Brookhaven—Orphanage, 20.00; box to orphanage, 3.00. Total, 23.00.

Subbeams, Crystal Springs—Home missions, 50 cents; Orphanage, 21.00; Frontier box, 9.00 Total, 30.50.

Subbeams, Fannin—Home missions, 45 cents; Home Uses, 3.00. Total, 3.45.

Subbeams, First Church, Meridian—Foreign missions, 5.00. Total, 5.00.

Subbeams, Jackson—Orphanage, 8.25. Total, 8.25.

Subbeams, Osvka—Foreign missions, 6.00; Orphanage, 4.00 Total, 10.00.

Subbeams, Oxford—Home missions, 1.00; box to Orphanage (clothing), 25.00. Total, 26.00.

Subbeams, Pickens—Foreign missions, 1.00; Orphanage, 2.00; box to Orphanage, 2.50. Total, 5.50.

Total \$116.68

Reported in boxes—

Boxes to O phanage 30.50

Boxes to frontier 9.00

Grand total \$156.18

Respectfully,

MRS. HENRY BROACH, JR.,

Supt. of Band Work,

Meridian, Miss.

—

Summer Law School.

University of the South, Sewanee, Tenn., opens July 3d, and continues its session for three months. All departments open, and students may take any other course without extra charge.

Full corps of lecturers. Cool, bracing climate, 2,000 feet above sea level.

Address B. Lawton Wiggins, L.L.D., Vice-Chancellor.

Shubuta, April 4th, 1901.

## Temperance.

PREPARED BY W. H. PATTON.

Police Judge McCauly should be held in high esteem by the saloon-keepers. Mrs. Carrie Nation was waiting for a street car and was making use of the time by talking to the crowd that had gathered. A policeman on the alert for all violators of the law—arrested Mrs. Nation and preferred the charge of obstructing the street against in Judge McCauly's court and fined her \$500.00 and gave her until 6 o'clock to leave the city. The crowd clapped loudly at the decision. He must fear Mrs. Nation. This occurred in Kansas City Mo.

About this time last year the flood was on and it is said for a fact that some mules held on to the comb of a house with their teeth until drowned. A gentleman told it in his family and one of his little girls after hearing it said: Oh my, send for—He had reputation for being the biggest liar in the town. I think that this newspaper reporter that sent the following special from Wichita Kansas, is entitled to the belt.

If it is half true Mrs. Nation is a wonderful woman.

### Mrs. Nation Makes Saloon-Smashing Pay.

Mrs. Carrie Nation, the saloon smasher, is said to have made enough out of her crusade to keep her in comfort the rest of her life.

Reliable authorities say she has made \$15,000. Of this amount she will use \$5,000 to build a cottage in Topeka and the remainder she will invest, and with the interest and profits therefrom meet her expenses. It is impossible to estimate how much Mrs. Nation has cost the State, but \$500,000 would not cover the amount. In all towns her crusade has caused the prices of property to depreciate and rents to go down. Ten thousand dollars' worth of saloon goods were smashed and half that amount of liquor spilled during the smashing.

### Makers of certain brands of whisky are sending circular letters to all names they find on the commercial agents' books, one of my clerks asked me did he know you was a prohibitionists. I wish the government would continue the law as I feel about it that they are using the mails for fraudulent purposes. If any one buys a gallon of their whisky he is defrauded out of his money, because he does not get value received, his money is worse than wasted.

### Little Rock.

### BILL TO LICENSE DRAM DRINKERS.

By a vote of 12 to 7 the senate today passed a bill making it unlawful for any person to drink intoxicating liquor as a beverage unless he or she shall have first obtained a license as a dram drinker. The license is fixed at \$3 per annum.

Should the above become a law it would be a good one. There are very few men that would want to take a license as a drinker unless he had the habit so formed on him that it was the abuse and the use that he lost self-respect.

## JOHNSON-TAYLOR COMPANY.

SPRING AND SUMMER—Our stock of High grade dress goods cannot fail to attract fashion's elite this season. Our own importations are superb.

POSITIVELY RECOGNIZED—Our store is positively recognized as the depository of everything known to human wants in dry goods, clothing, gent's furnishings, shoes and hats.

OUR SHOE TRADE—Has nearly doubled in volume, especially in high quality goods. We concentrate our energies upon better shoes, shoes that fit shoes that wear, shoes that please the trade, shoes that make us friends.

BOYS AND CHILDREN—We also carry a stock of boys and children's wear that is a separate department and thus affords better facilities. In visiting our store, make it convenient to look through this little separate store. It's a big business alone.

MEN'S CLOTHING—Men's and youth's clothing and furnishings also constitute a special feature in our immense business. These exclusive departments, associated with our carpet, matting, rug and housefurnishing stock, create an aggregation of stock much larger than can be found elsewhere in the city.

OUR ORDERS—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

CORRESPONDENCE SOLICITED—Parties living at a distance will find us ready to respond to any interrogations made in reference to prices, and samples will be furnished on application.

HOUSEFURNISHINGS—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

WHOLESALE DEPARTMENTS—We call special attention to our wholesale dry goods department up stairs, also our wholesale grocery department, 205 South State St.

JOHNSON-TAYLOR CO.,  
Corner State and Pearl Sts.,  
Jackson, Miss.

### DINNER SET FREE

for selling 24 boxes Saloon Soaps or bottles between Perfumes. To introduce our Soaps and Perfumes, we give free to each person a box or bottle a beautiful cut glass patterned from box or

## Reunion of United Confederate Veterans.

MEMPHIS, TENN., MAY 28-30, 1901.

## Reduced Rates via Southern Railway

On account of the reunion of the United Confederate Veterans, at Memphis, Tenn., May 28-30, 1901, the Southern Railway will sell tickets from all points on its lines to Memphis, Tenn., and return at very low rates. From points beyond a radius of 200 miles of Memphis, Tenn., tickets will be sold May 25th, 26th and 27th, 1901, and from points within a radius of 200 miles of Memphis, Tenn., tickets will be sold May 27th, 28th, 29th and 30th, 1901. All tickets limited to return until June 4th, 1901. By depositing tickets with the joint agent at Memphis between May 28th and June 3d, 1901, and on payment of a fee of 50 cents, an extension of the final limit to June 19th, 1901, will be granted. Tickets sold from points beyond a radius of 200 miles of Memphis.

Schedule and sleeping car arrangements offered by the Southern Railway are uncancelled, and those contemplating a trip to Memphis should communicate with nearest Southern Railway ticket agent for additional information, etc.

## Meeting of the Southern Baptist Association.

NEW ORLEANS, LA., MAY 9-16, 1901.  
(Reduced Rates via Southern Railway and A. G. S. R.)

On account of the meeting of the Southern Baptist Association, New Orleans, La., May 9th to 16th, 1901, the Southern Railway and Alabama Great Southern Railroad will sell tickets from all points on their lines to New Orleans, La., and return at rate of one fare for the round trip.

Tickets will be sold May 7th, 8th and 9th, 1901, limited to return until May 20th, 1901. An extension of final limit to June 5th, 1901, may be obtained by the payment of a fee of 50 cents to the joint agent at New Orleans, La., provided ticket is deposited with the joint agent on or before May 16th, 1901.

For further information, call on Southern Railway or Alabama Great Southern Railroad ticket agent.

T. J. TURNER  
Dealer in

Fine Fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything up-to-date in my line of business. Cheapest bananas in the city. 350 West Capitol Street, Jackson, Miss., at corner, by Union Depot.

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West Point, Miss., Feb. 23, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

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Clerks of Associations who have not already done so, are earnestly requested to send me a copy of their minutes. Let me have them before, promptly please.

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